THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"To the law and to the testimony: if they speak not according to this word it is because there is no light in them."—ISAIAH viii, 20.

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DISCOURSE BY BISHOP O. F. WHITNEY,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, JUNE 24, 1888.

[CONCLUDED FROM PAGE 484.]

I remember an anecdote that was related to me once by an aged Elder, who was telling a dream which had been told him by the one to whom it had been given. Many years ago there lived an aged man, a member of the Church, in the northern part of this Territory. He dreamed one night that he went to Salt Lake City and attended the General Conference of the Church; and he dreamed that he returned; and he dreamed that he died and his spirit passed into the world of spirits. One of the first persons he met—for he found that that world was just as tangible to him then as this world was when he left; that there was a real world of spirits, though in his body he could not see it, except God had permitted him—was one with whom he had been formerly acquainted, like himself a Latter-day Saint. And he said to him, "This seems to be a very pleasant country." "Yes," said the resident, "but is nothing to that country over there." "Why, then, do you not move there? Why not pitch your tent in that happy valley?" Says he, "I cannot." "Why?" "I am bound here. I must stay here until I pay my debts." This man, in his lifetime, the story goes, had died without paying his debts, when he had the power to pay them, and went to the judgment to answer for his deeds. He found, though he had got out of this world, that the shackles were on him still. The God of justice reigned there, as he reigns here, and required of him that he pay the uttermost farthing before he could be liberated and go on in the march of progress.

We must think more of God and the principles of truth and justice than of ourselves and our own immediate friends and relatives. How many do we hear saying to-day—Latter-day Saints who have allowed the lamp of God to go out within them—my first duty is to my family. They forget that there is a God in heaven; that they are the children of Abraham, and

are required to do the works of Abraham. Suppose he had said, when commanded to offer his only son upon an altar, "Why, God, my first duty is to my family; besides, you have placed great promises on his head; surely you cannot require me now to slay him, especially when you have said 'Whoso sheddeth man's blood, by man shall his blood be shed.'" But Abraham had a faith that was not to be overcome, and went forth as a man of God, obedient to the thing that God required at his hands, thus keeping his covenant and proving to the heavens what the heavens wanted to know: "We will make an earth whereon these will dwell, and we will try them herewith and see whether they will do all things that the Lord requires at their hands." No matter how much His requirements may come in contact with our private actions or contravene our selfish desires. These will never stand at the judgment seat of God, for when He speaks He must be obeyed, no matter what has been said or done formerly. The command of Noah to build an ark does not make it obligatory upon you or me to build one. This Church is based upon immediate and direct revelation. It is what God says to-day, not what He said yesterday to someone else, that must be considered. We must not take the dead letter and with it judge the living oracle. We must not sit in judgment upon God and say, "I cannot do this, because yesterday you told someone else to do differently." We can only escape His wrath by being willing to do everything that He requires at our hands, and acknowledge His hand in all things.

There are some political stump-speakers nowadays who teach that a man's first duty is to his country, then to his family, leaving God out of the question. As if God did not make the world, create nations, and make all men. No. It is a false doctrine that puts any object between us and our Almighty Creator. "God first, and then our fellow-men." That is the motto that ought to be engraven on the heart of every son and daughter of God. Those who love the Lord will be true to their country and their families.

I believe it was Thomas Payne who said, "The world is my country; to do good my religion." Well, that is a pretty good religion for an infidel. Speaking of infidelity, it seems to me that the fathers and mothers of this peopleshould be on their watch-towers—guarding their children in times like these. Infidelity seems to be sweeping like a mighty wave around the earth. Only lately Colonel Ingersoll has been brought prominently before the eyes of two hemispheres by an article replying to him from the pen of the Hon. Mr. Gladstone, the foremost statesman of Great Britain. It seems as though Satan were about to entrench his forces behind the breastwork of infidelity. Some of the ministers of Christendom come up before this great giant of atheism, and wield a trenchant pen with some degree of success; but most of them are powerless and feeble. This great infidel is strongly entrenched so far as modern Christendom is concerned. And why? Because Christendom has itself forsaken the Fountain of living waters. Their weapons are dull, their armor is rusty, and they are unable to cope with him effectually. Why? Because they themselves are not standing upon the Rock, and he blows them about like feathers before the breath of a playful boy. I would like to see a Christian minister arise, a man of God, filled with the Holy Ghost, acknowledging revelation from heaven, acknowledging the good old Gospel of two thousand years ago, and not denying the voice of God and the gifts of the Spirit. I would like to see such a man, no matter whether he be a Methodist, a Catholic, or a Presbyterian, meet this man Ingersoll, and I know that with taking the Bible as it reads, being moved upon by the Holy Ghost, and going forth in the name of Israel's God, this man Ingersoll would go down before him like Goliath before David. I have this much confidence in eternal truth. Milton says, "Let truth and falsehood grapple. Whoever knew truth to be worsted in an encounter with error?" But when error meets error, it is only a question then as to who has the least of it, for he will be the stronger. The other will go down. I

tell you Colonel Ingersoll speaks some truths, and they are a battering ram against the walls of a false and crumbling Christianity. Colonel Ingersoll is doing a work that will redound to the glory of God, and future ages will recognize it. I do not mean to say that he is doing it intentionally. I do not mean to say that he will not be punished for his sins. But God will overrule his work for good; and the wrath of man, the blasphemy and irreverence of Ingersoll will praise Him. Perhaps a little sarcasm, a little ridicule, a little satire, may do something for the spread of truth. Before you build a new house you must clear away the debris of the old one. I believe that Colonel Ingersoll and many other men are only clearing away the debris of the past preparatory to the coming of a structure of which they have never dreamed. I am as willing to honor Colonel Ingersoll so far as he is honest and sincere in his views, as I am to honour any man who is honest and sincere. I honor our Christian brethren, although they preach much that we do not believe. I honor them if they are sincere, and I am glad to say that some of their ministers are coming back to more tenable grounds, driven back, perhaps by the assaults of infidelity, or wooed back by the magnetic power of truth. They are gradually getting more light to answer the infidel with. Not that they would give the credit to Mormonism, the doctrines and influence of which have for over fifty years been permeating society. Men like Beecher, like Theodore Parker, preached Mormonism for years. Theodore Parker broke out one Sabbath with a glorious invocation to our Father and Mother in heaven, and Christendom shouted and praised the great man whose mind had given birth to the wonderful thought that we had a Mother as well as a Father in heaven. Long before this, however, Sister Eliza R. Snow wrote her hymn:

> When I leave this frail existence;
> When I lay this mortal by;
> Father, mother, may I meet you
> In your royal courts on high.

Why did not the world shout then? Was it because it was a Mormon wrote it? It took a Theodore Parker to bring it into prominence and make it respectable. The Rev. Henry Ward Beecher, a man whom we esteem for his intelligence and liberality, who next came to the front and said that there was no hell burning with fire and brimstone for ever and ever, and never-ending punishment for the wicked; and his boldness and breadth of mind evoked the world's admiration. Why did it not admire and praise when Joseph Smith pronounced this doctrine fifty years before? It was because it was only "old Joe Smith," the Mormon prophet. The diamond in the dust is despised and trampled on, but pick it up and put it in a crown and the world will fall down and worship it. But here is a people who are not ashamed to pick truth from the dust, to acknowledge truth wherever found, in the religions of all men. Christianity? Yes, it has truth. The doctrines of Buddha? Yes, they have truth. The arguments of the infidel? Yes, some of them have truth; altogether they are like two-edged razors; unless men know how to handle them they are dangerous weapons to wield. From the standpoint of Mormonism—which is only a nickname for the Gospel of Jesus Christ, as newly restored in these latter days—it can be seen more clearly than from any other what measure of truth men have, and what measure of error. This Gospel which the world calls Mormonism is the original faith revealed anew, and now being preached to all the nations as a witness before the end shall come. We are all willing to acknowledge that there are truths in all religions, and by means of those truths they live and move and have their being. Error cannot live alone. It must have some truth to bolster it up. But Mormonism is the fulness of truth. They who have not the fulness, but only retain it in a measure, knowing no better, and live up to light they have, are justified in the sight of God and will stand guiltless before him. But when we once hear the full Gospel, we are responsible if we do not accept it.

My Christian friends who are here present, notwithstanding that I differ from you, and you from us, in our

faith, I ask for the blessing of God upon you, and also upon the Saints, that our faith may be a living faith, that we may keep the lamp burning within our souls and pursue the straight and narrow path leading to eternal life, realizing that what we are doing here is preparing us for the life to come, and that all men will be judged according to the light they have and the deeds done in the body. I ask the blessing of God upon you in the name of Jesus Christ. Amen.

UNCOVERING THE SPHINX.

THE last occasion on which the great Sphinx was cleared down to the level on which the paws rest was in honor of the opening of the Suez Canal, in 1868. The ever drifting sands had, however, reburied it almost to the throat when Professor Maspero, during his last year of office at Boulak, began again the work of disinterment. This work has now been going on somewhat intermittently for more than twelve months, and is at the present time in active progress under the direction of Professor Maspero's successor, M. Grebaut. A tramway has been laid down from the Sphinx to the edge of the pyramid plateau, passing close under the west face of the granite building popularly, though incorrectly, called the Temple of the Sphinx. Along the tramway, light trucks convey the sand to the point at which their contents are discharged, the trucks being loaded by Arabs of both sexes and all ages, who carry the sand on their heads in large flat baskets, ascending and descending all day long, from the excavations below to the tramway above and *vice versa*. The means look curiously inadequate, but the results are astonishing. Already the entire fore part of the great stone monster is laid bare, and already the huge chest, the paws, the space between the paws, the altar in front of them, and the platform upon which they rest, are once more open to the light of day. Nor is this all. Between the Sphinx and the edge of the pyramid plateau a vast space has also been cleared, thus bringing to view a fine flight of steps some forty feet in width. These steps, which are described by Pliny, were uncovered by Caviglia in 1817, but have been entirely lost sight of for nearly seventy years. A second flight of steps and the remains of two Roman buildings were also found by Caviglia, and will again be brought to light if M. Grebaut continues to work in this direction.

To the right of the Sphinx—that is to say, in the direction of the granite temple to the southward—a further excavation is in progress, the result of which will probably confirm the surmises of those who believe the Sphinx to stand in the midst of a huge, artificial amphitheatre hewn out of the solid rock. This gigantic work would of course be contemporaneous with the Sphynx itself, which Mariette attributed to the mythic ages before the advent of Mena, the first king of the first dynasty, and which Maspero considers to be, if not actually prehistoric, at all events the oldest monument in Egypt.

From the level of the area below the great flight of steps (which lead down, and not up, to the Sphinx) one now measures the whole height of the huge, human-headed monster, whose battered countenance stands out against the cloudless sky 100 feet above. The space between the paws is 35 feet long and 10 feet wide. This space was anciently converted into a small sanctuary, lined with votive tablets, only one of which—the famous stela of Thothmes IV.—yet remains in situ. This stela records how the King, when upon one of his hunting expeditions, lay down to rest in the shadow of the Sphinx. He there fell asleep, and dreamed a dream in which the venerable image conjured him to clear away sand in which it was nearly buried. Then the prince awoke and "made silence in his heart," and vowed to do that which the god had commanded.

The paws of the Sphinx, as they now appear, are a restoration of Roman date, being cased in comparatively small slabs, and to some extent hollow

underneath. The breast of the Sphinx has likewise been faced with slabs, apparently in Roman times; and these slabs have again been repaired by cutting away the weathered surface and inserting a fresh facing. Like the legs of the Colossi of the Plain and those of the great statues at Aboo Simbel, the paws of the Sphinx are covered with the Greek scrawls of early travellers; but these *Graffiti* are mostly of a late period, and so slightly scratched that few are legible throughout. Such as they are, however, Professor Maspero has, it is understood, devoted himself to the ungrateful and difficult task of translating them.—London *Times*.

LIFE.

Ask what is human life? The Sage replies,
With disappointment low'ring in his eyes:
A painful passage o'er a restless flood,
A vain pursuit of fugitive false good,
A sense of fancied bliss and heartfelt care,
Closing at last in darkness and despair.

COWPER.

"What a glorious thing it is to live and enjoy the luxury of living!" thus wrote a little child to me a few days since, who had just stood by the grave that was closing over a beloved uncle. As the child gazed at the inanimate form, the closed coffin, the deep, dark grave, naturally its little heart shrank with dread from death and its surroundings, and the thoughts turned to life with all its brightness and joy, and found expression in the above, "What a glorious thing it is to live!" To be able to breathe the pure air, to bask in the sunlight, to listen to the sweet low murmur of waters and the singing of birds, to gaze at the ever-changing skies, to rest the eye on the beauties of forest and field, to feel a thrill of pleasure as the blood courses through our veins and the heart-beats are regular and constant; for such inestimable blessings even a child's heart went out in gratitude to the Giver of all good when in presence of death and the grave. All our blessings are enhanced in value by comparison, and thus when life and death were brought together in this child's mind, never before did life seem half so sweet or the thought of laying it aside half so hard. Who has not stood over the inanimate body of a loved one, and had solemn thoughts of life and death? How we yearn at times to rend the veil that separate the one from the other and look beyond and unravel mystery. To-day so full of joy and health, buoyant with life—to-morrow the form is still, the eye sightless, the ear deaf to loving voices, and the lips silent and closed for ever; soul and body no longer united, the one senseless clay, the other gone "to give an account for the deeds done in the body." Is it at all strange that we should love life and cling to it with tenacity? It would be stranger if we did not love to live, if we did not fully appreciate the blessings and beauties of life; it was so intended that we should, but not abuse them. It has often been said that "it is much easier to die than to live;" and so it is; for how easy it is to make our life a failure, and how hard to make it a success. We should with grateful hearts appreciate life, and feel it is good to live, but at the same time keep the beautiful lines of Dryden ever in mind:—

Since every man who lives is born to die,
And none can boast sincere felicity,
With equal mind what happens let us bear,
Nor joy nor grieve too much for things beyond our care;
Like pilgrims to the appointed place we tend;
The world's an inn, and death the journey's end.

And when the end is reached, death at last is only a passport to life, and though our lives be short or long what matters it; "the shortest life is long enough if it leads to a better, and the longest life is too short if it does not."

However frequently you are injured, if real penitence and contrition follow the offense, a Christian is always bound to forgive.

THE GERMAN ARMY.

The proclamation of the German Emperor to his army recalls to mind how vast that army is. With the exception, perhaps, of Russia, Germany has the largest army in the world, and even the army of France, with its conscription, cannot approach it in point of numbers or perfection of organization. The superiority of the German army in the latter respect was shown beyond all question in the great struggle which reached its culminating point at Sedan, and ended in the signal overthrow of the French in their own capital. It was not always so in the quarrels between the two most military nations of Europe, and it was after Prussia had suffered defeat at the hands of the French that a determination was made to put its land forces in better order, and to strengthen them very materially. Of its navy nothing at present need here be said; the strength of Germany at the present day is in its army, and a comparatively small navy suffices for all its wants; though even in this respect the interests of the Empire are by no means being forgotten. At one time not very remote the standing army of Prussia was only 130,000, but with landwehr reserves it could be increased when necessary to an effective strength of 470,000 men; but after the Crimean war its effective force was increased to 625,000 men. This was its strength in time of war. Since then, however, the army of the united German Empire has been multiplied many times, and even its peace effective strength is now 401,659 men, of whom 52,969 are non-commissioned officers. Its war strength is 35,427 officers and 1,456,677 men, with 312,731 horses and 2,808 guns; and the system of recruitment in Germany is such that it would be possible to get into the field an army of no less than 3,200,000 men, or rather more than one in every fourteen of the population. Every man between the ages of eighteen and forty-two is liable to be called upon to serve in the army, at first as a recruit for three years, and afterwards at stated periods in the landwehr until he is forty-two years of age, when he is considered entirely free from active service if it is his wish to be so. Of this vast army the Emperor is Commander-in-Chief-Man-Lord, or Lord of Battle, as he has been described in some of the newspapers within the last few days; whilst the general staffs, at the head of which is the veteran Moltke—prince of strategists—form seven divisions. Of these staffs three are devoted to the theory of war, another to military history, one to statistics and geography, and the seventh to geodosy or land surveying and topography. A library of no fewer than 60,000 volumes is maintained for the use of the general staff; and nothing is wanted to make the military education of the officers of this vast army as perfect and comprehensive as it can possibly be made. Of such an army, with such complete organization, and possessing such a glorious record, the newly-proclaimed Emperor may well be proud, and he may be pardoned if, in his address to three millions of men who might be brought together into his army if it were absolutely necessary that they should be called upon, he indulged in language somewhat more martial in tone and spirit than we have been accustomed to from the brave and noble-minded soldier and wise and capable ruler whose death not Germany alone, but the whole world, is now mourning.—*Liverpool Daily Post.*

UTAH NEWS.

(Summarized from Territorial Papers.)

Thomas Slight, jun., is a young man of Salt Lake City, who is making excellent progress with his brush, and specimens of his work lately exhibited there evince artistic ability of no mean order.

John Eardley, of St. George, is starting a pottery in Beaver.

The Logan Temple closed for renovation and repairs on Friday evening, July 13, 1888, and will re-open on Monday, August 13th.

Wm. Farrington Cahoon was prominent at the Old Folk's Excursion. He was born November 7, 1813, in Harpersfield, Ashtabula County, Ohio; baptized by Elder Pratt on October 16, 1830.

"Grandma" Bourne, as she was familiarly called, the mother of Geo. E. Bourne, Esq., died at Salt Lake City on Tuesday, 3rd July, after a long illness. Margaret Evans Bourne was born March 24, 1807, in Bristol, England, and was very highly respected.

Sevier Stake has decided to build a Tabernacle at Richfield. The building when completed will be 120 feet long, 70 feet wide, and 30 feet high from top of foundation, tower at the east end to be 15 by 15. The building is to be constructed of rock, on the south-east lot of the public square. The seating capacity will be for 2,500 persons; cost about $25,000.

About 200 excursionists *en route* to the Convention of the National Educational Association in San Francisco, arrived in Salt Lake City July 12th. Most of the party were teachers from various States in the Union, though some were from other walks of life, and taking advantage of the excursion rates to visit the West. They remained in the city until the evening of the 14th, viewing the sights.

Robert George, the eight-months-old child of Percy E. and Ellen Chamberlain, late of Fisher's Gate, near Brighton, England, died in Salt Lake City July 12th. The family were with the company of emigrants which arrived on the 11th July, and up to that time seemed in the best of health. The little one was taken with summer complaint, and passed away about nine a.m. The bereaved parents were deeply grieved at their sad loss.

WASHINGTON, D.C., JULY 9.—The President, to-day, nominated Elliott Sanford for Chief Justice of Utah; and John W. Judd, of Tennessee, for Associate Justice, under the new law. Sanford has been a member of the New York bar for twenty-five years. Congressman Spinola says he stands as high as any man in it, "and that is saying a great deal." He is honest, square, and just, and will make Salt Lake his home, and be a good citizen, after he leaves the bench. Sanford is about forty-five years of age, a widower, and of moderate means. Spinola said he would have been elected to the supreme bench of New York, only in the division of places that office fell to another New York Democratic organization. Judd is about forty-five years old. Representatives McMillan, Whithorne and Washington, of his State, say he is a man of fine legal attainments, of the highest judicial integrity and honor, a man of correct moral habits, of great firmness of character, and, while just and humane, would not misconstrue the law for any consideration. He will not be a missionary jurist; he is a clean-cut Democrat, but not a politician. He has the old-time idea of the rights of the local community. Although never a judge, he has frequently been specially called to act as a judge on the supreme bench. He is a man of family, wants to live in Utah, and goes out to grow with the country.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 6, 1888.

SUGGESTIONS TO ELDERS.

In the concluding paragraphs of a revelation on the subject of priesthood, the Lord says:

Now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand (Doc. and Cov., sec. cvii, 99, 100).

We have no doubt but there is a very general desire among the brethren of the priesthood to know their duty and then do it; especially is this the case with the Elders who have been sent to these lands to preach the Gospel. The duties and labors of these brethren are varied, consisting not only of preaching the Gospel, but administering in all the ordinances and ceremonies pertaining to it. They are required at times to baptize people for the remission of their sins, and to confirm them members of the Church and bestow upon them the Holy Ghost by the laying on of hands. At other times they are called upon to anoint the sick with oil, or to confirm the anointing performed by others, and rebuke the sickness or disease, and bless with life and health those who are afflicted. Then they are called upon to administer the sacrament of the Lord's Supper, and all these things should be done decently, intelligently and in order, that no reproach or derision may be thrown upon the work of God by reason of their awkwardness in any of these things.

Nor is the derision from strangers who may witness any bungling administration in these ceremonies the worst evil to be feared. But any blundering on the part of those who administer is very apt to have an evil effect upon the minds of those receiving the administration; and sometimes the Adversary takes advantage of those things, and creates doubts or suspicions in those receiving the ordinances as to the validity or power of the administration. We are acquainted with several circumstances where the most disastrous results have grown out of this very thing. Too much care cannot be exercised in these matters.

So far as the ceremony connected with baptism is concerned, the words to be used are given in the Scriptures (See Book of Mormon, III Nephi xi, 24—26. Doc. and Cov., sec. xx, 72—74); so also in blessing the sacrament; but

in the matter of confirming people members of the Church and bestowing upon them the Holy Ghost; anointing or blessing the sick; naming and blessing children; or even of ordaining men to the priesthood and assigning to them their position or office in that priesthood, we know of no formula that is given in the Scriptures. The matter seems to be left to the good taste and judgment of those who administer, without binding them to any set forms. On the whole we rather like the idea of these things being so left, since we can see that it gives more liberty for the operations of the Spirit of God; that is, the mind of the administrator being free from stereotyped forms, he is at liberty to pronounce whatever the Spirit of God may put into his heart to say. And where the Elder has learned his duty and has given these matters careful consideration, a beautiful and powerful administration is usually the result.

But, unfortunately, it sometimes happens that Elders who have never learned well their duty, nor considered these things carefully, are called upon to administer; and then neither judgment nor good taste is likely to dictate what they may say; and much evil may result from their not knowing how to perform, properly, these duties.

For the benefit of the young and inexperienced Elders, and for the older ones, too, who may have been careless hitherto in respect to these matters, we offer the following suggestions:

Where the form of words is given for any ordinance, as in baptism and the administration of the sacrament, it should be carefully learned by the Elders that they may be always ready when called upon to officiate. And where no formula is given, then the objects to be accomplished by the ordinance should be noted, and such a form of words fixed in the mind as will in the most direct and simple manner attain those objects. We say direct and simple, because those are qualities, excellencies we may say, which enter into all the adminstrations in the Gospel. They are characteristics of the whole plan of salvation. In proof of this we ask what could be more simple or direct than the ceremony said at baptisms: "Having been commissioned of Jesus Christ, I baptize you in the name of the Father and of the Son and of the Holy Ghost. Amen." There is not a superfluous word in it, nor is anything omitted necessary to be said. So with the prayer that is given to be said in blessing the bread and water to be used in the sacrament. So, too, these characteristics of directness and simplicity are found in the great model prayer taught by the Savior to His disciples, and to our mind this beautiful simplicity and directness of everything associated with the Gospel is part of its divinity, and one of the greatest evidences that it emanated from God, who sustains and governs the great universe by the simplest means. In those ordinances, then, where the form of words to be used is left for the administrator to choose, we would say, let such a choice be made as will keep those administrations in harmony with the whole spirit of the Gospel—let simplicity mark their outline; and let such words be employed as will at once accomplish the object of the ordinance. To illustrate: In confirming a person a member of the Church, the Elder calling the person by name, as he should do, and then in the name of the Messiah, sometimes says, "We lay our hands on your head *to* confirm you a member in the Church, etc., *and*

that you may receive the Holy Ghost," and then goes on and pronounces a number of blessings on the person; but he neither, technically speaking, confirms him a member of the Church nor bestows on him the Holy Ghost. It would be much better to make use of such words as will at once accomplish the object. Say for example, after calling the person by name, "In the name of Jesus Christ we confirm you a member in the Church, etc., and say unto you, receive ye the Holy Ghost." That really covers the ground. But if an Elder's heart is filled with blessing for the persons to whom he administers, and the Spirit prompts him to pronounce blessings upon them for their encouragement, or the strengthening of their hope and faith and virtue; or if he is prompted to tell them what particular gift the Holy Ghost will develop within them, or to admonish them against evil, all well and good; with one of old we say, "Quench not the Spirit, neither despise prophecy," but let good taste and judgment and the Spirit of God preside in these things.

Now as to administering to the sick. Here, from the very nature of things, the manner of administration is left to the judgment of the Elders officiating. Still there are general outlines that may be pointed out even here. The law of the Lord to the Saints is, that if any of them are sick, they are to call for the Elders of the Church; and they shall pray for them, anointing them with oil, and the promise is made that the prayer of faith shall save the sick, and God will raise them up (James v, 13—16).

It is customary for the Elders when called upon, for two or more of them to go, and one of them anoints with oil, and it is understood that another will confirm the anointing, and perhaps will be moved upon to rebuke the disease and bless the sick with life and health. But the one who anoints the sick sometimes not only does what he is appointed to do but a great deal more. He both anoints and confirms the anointing, and pronounces every conceivable blessing upon the head of the one to whom he administers. This would be all right if he were alone, but where another is to follow him it is most perplexing to that Elder, as he feels that there remains nothing for him to do. Let those who are called upon to anoint do that, and do it in the name of the Lord, and to the end that the person may be restored to health; but let him leave the rebuking of the sickness and the confirming of the anointing to him who shall be assigned to perform that part of the ceremony.

Another remark, in passing, respecting anointing. The law of the Lord is that the sick should be anointed with oil. We know of no commandment that they should take the oil internally, and through the anointing the Spirit of the Lord will be conducted to the whole system and renovate it and make it whole, and there is no need of taking it internally. Then again, some potter around with a spoon, as if they were afraid that a drop too much might be used. Never mind the spoon, pour on the oil from the vessel in which it was consecrated, and don't be too careful in using it. Aaron was anointed with oil, according to David, until it ran down upon his beard to the skirts of his garments, and we have no account of his complaining about it. We do not make this reference in order to have the Elders too lavish in the use of oil, but we do think more than a drop or two should be used, and it should not be used as if they were afraid of it.

We have not made these remarks for the purpose of binding up the Elders in their feelings when administering in the ordinances we have named, but to the end that they may learn their duty in respect to these things, and have greater liberty of the Spirit in their administrations, which can only come by having a consciousness of the ability to do them properly and well. R.

ZEBEDEE SMART.—Information is wanted at this Office concerning Zebedee Smart, son of Thomas Smart, of Boltonsborough, Somersetshire. He resided for some time in Bristol. It will be to his advantage if we can ascertain his whereabouts.

ELIAS SMITH.

JUDGE Elias Smith, one of the most widely known of all men who have led public lives in Utah, died at his home in Salt Lake, at about 3.40 on Sunday morning, June 24th. He had been an invalid for years, but had been confined to his room only about seven days previous to his death. Below we give a brief synopsis of his life. To do the subject justice would require a volume:

Elias Smith was born September 6, 1804, in Royalton, Windsor County, Vermont. In 1809, his father emigrated to the town of Stockholm, St. Lawrence County, New York, where he spent several years. This portion of the State was a howling wilderness at that date, and he had no opportunities for study, but such as there was he made the most of. During his youth he assisted his father on the farm, and soon after he attained his majority he entered public life, holding various offices of trust in the town, where he also taught school for a few terms. Joseph Smith, the prophet, was his first cousin, and it was but natural that the latter should draw around him those of his relatives. He joined the Church of Jesus Christ of Latter-day Saints at the age of 31, being baptized August 27, 1835, by his cousin, Hyrum Smith. "In 1837-38," says Tullidge, the historian, "Elias Smith taught school at Kirtland, but in the latter part of 1837, the great apostasy occurred at Kirtland, when several of the original Twelve and two of the witnesses of the Book of Mormon sought to divide the Church. The Prophet, Hyrum, Sidney Rigdon, Brigham Young and others of the leaders fled from Kirtland to save their lives, while a company of over 600 of the faithful was organized to follow them to Far West." The deceased was one of the seven chaplains of this expedition. They left Kirtland about the 5th or 6th of July, and arrived at Far West on the 2nd of October. From Far West they went to Adam Ondi-Ahman, where they disbanded. He was with the Saints during all the troublous times that now form so important a part in the history of the Church, and was one of the last that left Far West.

After the removal into Illinois, Judge Smith settled at Nashville, Lee County, four miles from Nauvoo. At Nauvoo he was business manager of the *Times and Seasons* and the *Nauvoo Neighbor*. After the martyrdom of his cousins, Joseph and Hyrum, he followed the leadership of Brigham Young, with his family, taking up the pioneer journey from Nauvoo in May, 1846. The call of the Mormon Batallion, however, hindered this, and it was 1851 before he reached Utah. He was elected to the office of Probate Judge of Salt Lake County in the same year, and he held that position up till 1882. "Judge Smith," continues Tullidge, "has eminently filled the most important judicial sphere in Utah, the Probate Courts being, until the McKean period, practically the courts of justice for the people." Besides his judicial career,

Judge Smith has filled other important callings. He was business manager of the *Deseret News* for a time, and was also postmaster from July 1854 until 1858. In 1856 he became editor of the *Deseret News*, and filled that position until 1863. In 1862 he was a member of the Constitutional Convention, and one of the committee who drafted the Constitution for the State. His general history is the history of the people. In his private capacity he was universally respected; in his public life he was without an enemy.

The funeral services were held in the Assembly Hall, Salt Lake City, on Wednesday forenoon, January 27, 1888. At the head of the coffin stood a suggestive and appropriate emblem, a sheaf of ripe and golden grain, accompanied by a beautiful sickle of flowers. On the coffin were a wreath of immortelles and a basket of lovely blossoms, while at its foot lay an anchor of calla lillies. All these floral tributes were very rich and beautiful. The sacramental table, the pulpit and the organ were draped in white, and decorated with flowers. From the profusion of floral offerings there arose a sweet and delightful fragrance which filled the building. A number of Bishops and Bishop's Counselors acted as pall-bearers. On the stand were Apostle J. H. Smith, President Angus M. Cannon, Horace S. Eldredge and Seymour B. Young of the First Seven Presidents of Seventies, Elias Morris of the Presidency of the High Priests' Quorum, and a number of Bishops and Bishops' Counselors. Bishop O. F. Whitney offered the opening prayer. The speakers were Elders Edward Snelgrove, Elias Morris, Joseph Tingey, J. B. Noble, Apostle J. H. Smith, Elders I. M. Stewart, John Nicholson, and President A. M. Cannon, who bore testimony to the integrity of the deceased, etc. Bishop L. D. Young pronounced the benediction. There was a long funeral cortege. On the arrival of the procession at the grave, Apostle J. H. Smith offered the prayer dedicating the resting place of the remains.

CORRESPONDENCE.

Edinburgh, July 19, 1888.

President Geo. Teasdale,

Dear Brother,—While traveling throughout the world preaching the Gospel and distributing the printed word, much of interest is noticed and valuable information obtained of a historical, scientific, ecclesiastical, and geographical nature, and gives one an excellent opportunity to study human nature and become acquainted with the customs and habits of the people, learning many things which one could never thoroughly understand or appreciate by reading.

Possibly a short description of a few of the most prominent historical and architectural features particularly noticed by your humble servant in this portion of "Bonnie Scotland" may be interesting to the readers of THE STAR, and, circumstance permitting, I will sometime in the future endeavour to give an account of my experience as a preacher of the Gospel.

Glasgow is acknowledged to be the commercial capital of Scotland, and second city in the Empire. It is situated in the valley of the Clyde, its warehouses, factories, docks and shipyards lining the banks of the river on both sides for several miles, while its watery bosom is continually furrowed by screw and paddle. The stranger, upon entering this great city, is rather gloomily impressed by the smoke-shroud which nearly always envelops it. The begrimmed front of its houses, the clusters of tall furnace chimneys filling the skies with reek (smoke) during the day, and a lurid glare by night, and the din of labor sounding throughout its thoroughfares, all combine to impress one with a feeling

foreign to that experienced at home. Yet it contains many places of interest. The most important at present is the International Exhibition, located in the West-end or Kelvingrove Park. Its buildings are Moorish in style, and its courts so arranged that the general exhibits are shown to great advantage. By passing through the main entrance into the grand hall, we are treated to music from the large pipe organ; and by turning to our left we enter the picture galleries, where several hours may be profitably spent in viewing the works of art of our best masters. Passing on we enter the industrial department, where we see the manufacturing of cotton, wool, and silk in all its branches; then book printing, binding, and lithographing; exhibits of steel, from the ladies' fine needles to the 20,000 horse-power propeller shaft.

Tired by our over-taxed curiosity, we go into the open park, sit by the cool fairy fountain and enjoy the beautiful music from the band. Thus a day of enjoyment and instruction is spent.

We again plunge into the crowded streets of Glasgow, which now has a population of nearly 800,000—including suburbs. It was once but a small obscure fishing hamlet, and its great river a century ago was but a small stream 16 inches deep, where now it will admit of the largest ocean steamers.

Forty-three miles distant is the city of Edinburgh, which for location and picturesque scenery far surpasses anything yet visited. There may be seen combined in one, Athens, Salzburgh, Genoa, Naples, Rome, and the Grecian Acropolis. As we pass through the streets of the "old town," with their memories of Knox and Murray, Rizzio and Bothwell, Covenanters and Episcopalians, we see before us an irregular mass of rock, crowned by dark battlements of the ancient castle, whose history dates through the Christian era, and it is said that a fort was built upon the crest of this rock prior to that era. From here a fine view of the city is obtained. A splendid view of the surrounding country is also obtained from "Arthur's Seat;" it has an elevation of 822 feet above the sea level. As we stand upon its most elevated part our mind goes back to the time when Apostle Orson Pratt, fifty years ago, spent a night here when he came as a messenger of salvation to this people. Ah! how different would have been their condition if they would have listened to and accepted the pure testimony of that noble man of God.

We take steamer at Leith, and sail up the Forth about nine miles; and as we round Lord Rosebery's estate, which projects into the water on the left, we are brought face to face with that majestic structure, Forth Bridge, or Giants' Anatomy—the greatest engineering feat of the age—stretching its arms over the water like the outreaching crossbars of a three-masted ship, apparently eager to touch each other. This huge pile of mechanism is built entirely of steel, and upon the "cantilever" principle. "Cantilever girder" is a name applied to a girder having one support only, the parts overhanging this on each side being balanced, and the whole sufficiently strong to carry itself and load without support at either end. It is "stable equilibrium," puts no strain upon its supports other than its own weight and load, and in this respect is exactly the reverse of the Suspension Bridge, which depends upon its end anchorage entirely. The entire length is nearly one and three-quarter miles, composed of eleven spans of 168 feet centres, two of 179, two of 173, and two formed by the cantilevers of 1,710 feet each, spanning the main channel, where the water is 200 feet deep. The three main portions tower into the air 365 feet above high-water.

The bridge was commenced in January, 1883, is expected to be finished in October, 1889, and will cost £3,200,000. It had employed at one time 5,000 men, but now about 4,000, drawing a weekly pay including salaries of £4,000 to £5,000. There is a surface of 20 acres to be painted; and the steel plates and braces are fastened together with rivets 8,000,000 in number, which, if placed end to end, would reach nearly 400 miles.

A few hours' sail further up the

Forth and we arrive at the ancient and historical city of Stirling, renowned for having been the residing place of Scottish monarchs, and the scene of several decisive conflicts between the English and Scotch, two prominent ones being the battles of Bannockburn and Stirling. The castle is worthy of a visit, and the cathedral also contains many items of interest.

We must not forget to mention the Wallace Monument, which, having once been visited, can never be forgotten. The Abbey Craig, on the top of which the monument is built, is 300 feet above the level of the Forth, and the monument rises to the height of 220 feet. We ascend to its top by a winding stair which projects from the north-west angle of the tower. Arriving on the platform, which is surrounded by a low parapet just at the base of the imperial crown, which forms the apex of the monument, we are 500 feet above the river. The view is simply grand, to see the river winding its way through the valley like a huge serpent. The bird's-eye view of the city, the beautiful Devon Valley, the river coming from the hills which raise abruptly on all sides, forming a frame to the picture, with the wind blowing thirty miles an hour, booming and roaring through the crotcheted pinnacles which surmount the buttresses, all combine to make an impression upon the mind of even a Utah boy which time cannot erase. The corner-stone was laid June 24, 1861, the 547th anniversary of the battle of Bannockburn, and was ready for public inspection eight years later.—Yours faithfully,

SAMUEL T. WHITAKER.

Birmingham, July 12, 1888.

President Geo. Teasdale.

Beloved Brother in the Lord,—It occurs to me that with profit to myself and perhaps benefit to others, I may report myself and labors in the missionary field. In doing so I shall connect my past with my present mission.

At the Jubilee Conference held at Salt Lake City in April, 1880, I was called to preach the Gospel in this land. I most cheerfully responded, and soon found myself with satchel and the indispensable umbrella in hand, discharging that new duty. Must say, the more assiduously I applied myself to the business before me the easier became the labor, and the more thorough was my own enjoyment. To-day, with immeasurable satisfaction, the manifest appreciation of the faithful Saints for my unstinted earnestness in the prosecution of those labors of love is remembered. They were then entirely confined to the Northampton District of this Conference.

A few then familiar faces have passed death's portals to live in happy harmony with the faithful "gone before."

Others, feeling that the ties of consanguinity, nor persecution, nor anything else should keep them aloof from the society of the Saints in Zion, have gone to strengthen the hands of their brethren and sisters who for many long years have borne the trials, privations, and burdens incident to founding the kingdom of God upon this earth; and I rejoice to be able to note, thus far, their integrity to the noble cause.

In the providences of our Father, for good and sufficient reasons, other faithful ones remain here, but would much like to mingle with the gathered ones in Deseret's peaceful vales, for none really enjoy the spirit of the Latter-day work whose souls do not yearn for the time to come when they, too, may gather to the place designated by prophetic voices as the Zion of God in the last days.

Some, I regret to state, were in 1881 dragging out a miserable half-saint life, "neither hot nor cold;" nor have they yet drawn sufficient living inspiration to re-kindle a fervent love for the things of God. Their names still remain on the roll of Church members, but the individuals are never or seldom found at their posts or render any succor or encouragement to the work.

They are dead branches, and only encumber the vineyard of the Lord.

The loving kindness and tender mercies of our God and his priesthood are exhaustless; but what may be the action of the good vine-dresser, in the near future, upon such withered

stock is not my purpose here to say; but I pray that he may be prompted by the Holy Spirit to do what will best subserve the interests of the Church.

With all my heart I realize that those who would attain unto the glorious blessings soon to be revealed, must divest themselves of all uncleanness, and not only learn but *keep* the commandments of God.

During my recent mission, with the exception of making two trips through the Northampton District, my time under the direction of our worthy President, Elder J. P. Freeze, was spent in Hereford and Wolverhampton Districts. Laboring alone, chiefly in the former, I found some whole-souled Latter-day Saints, who, though very poor in this world's goods, yet in the spirit of the Gospel were exceeding rich. For the numerous ministrations of kind hands in that District, as in others, I feel to tender heartfelt thanks to members and non-members.

For many months Elder John E. Clark, now laboring in Liverpool office, and I labored together in the Wolverhampton District. The Lord loosed our tongues, enabling us to comfort and build up the Saints, and plainly lay the first principles of the Gospel of the kingdom before our hearers to their edification and enlightenment, adding a few to the fold of Christ, and confounding all those rising in bitter opposition. Some misguided persons, satellites to the vile apostate Jarman, whose tongue is inspired of hell, we encountered, who, when vanquished, threatened to bring their evil master again into the field to confront us.

I confess I was somewhat surprised to find that in Wolverhampton not only the general radical element had engendered hatred and vindictive feelings towards the Saints, but also to some extent the arbiters of public peace. A plentiful distribution of "Mormon Character" tract has, I believe, softened down the asperity of the more influential and thinking classes of the community, restoring that sanity of thought and expression which is said to be characteristic of genuine Englishmen, so that we may now wisely distribute the "Only True Gospel," "Second Coming," etc.

In our out-door meetings much prejudice is removed.

Our brethren and sisters in this District have ministered to our necessities. We feel grateful therefor, and we know that no one will lose his reward.

In my present position and duties I have taken great pleasure, but on their acceptability, in the leniency of your heart, you are respectfully left to render judgment.—Your brother in the Gospel,

JOSEPH ORTON.

FACTS AND EVENTS.

Early on the morning of August 2nd, London and the suburbs were visited by a terrific thunderstorm, accompanied by a deluge of rain. Enormous damage has been caused, bridges being destroyed, houses wrecked, and hundreds of farm animals washed away.

Unprecedented weather has been experienced in some parts of the United States during the past month. At Mount Washington snow has fallen to a depth of five inches, while a gale raged in the White Mountains and the mercury fell eight degrees below the freezing point—the lowest record ever registered in July. Honduras has been visited by severe storms and earthquake shocks, causing great damage to property. In Hungary a number of persons—variously reported at from sixteen to thirty—have been killed by hailstones.

The floods in Western Pennsylvania and in West Virginia have subsided. The country exhibits scenes of desolation without a parallel in that locality. The total amount of the losses is estimated at 3,000,000 dollars. They consist of houses, boats, wheat in the field, lumber, coal properties, and household furniture. Many families have lost the accumulations of years, having been driven to the hills for shelter.